

The Brooklyn Jewish Center Review

June, 1944

THE JEWISH CITY

By SOPHIE UDIN GINGULD

PRAYERS IN ALGIERS

By LEO J. MARGOLIN

OUR PRESIDENTS AND THE JEWS

By MABEL LYON

MESSAGE TO REFORM JUDAISM

By HARRY RUTENBERG

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

NEWS OF THE MONTH

THE JEWS OF FRANCE (Final Article)

By ANDRE SPIRE

ROSH HASHONAH GREETINGS

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WHAT WE EXPECT OF THE CONFERENCE

THE second session of the American Jewish Conference is scheduled to convene in Chicago from September 2nd to 5th. Every sound-thinking Jew must have a primary concern with this forthcoming convocation. A quick consideration of the nature and objects of the Conference will justify the great and solemn significance attached to it.

The delegates are the authoritative representatives and spokesmen of organized American Jewry. Among the problems the Conference will study and consider are:

The immediate rescuing of millions of Jews in Europe who may yet be saved from impending death;

The providing of temporary emergency shelter camps for these Jews;

A delegation to the World Peace Conference representing Jewry;

The repatriation, reparation and rehabilitation of Jews abroad;

The American Jewish scene, with special reference to anti-Semitism and to the rivalries and cross-currents that adversely affect the American Jewish communities;

The role of Palestine in the solution of the Jewish problem.

* * *

The Conference is meeting during Jewry's gravest emergency; Jewry everywhere is literally deluged with tragedy and darkness. The ills and sorrows of suffering Jewry will be diagnosed and ministered to in the presence of a listening world.

All Jews are placing their highest hopes on the successful outcome of the Conference. They confidently expect that the Conference will study and provide the most effective, expeditious and practical means for the solution of Jewish problems. It is tolerably clear that a failure to realize the hopes of Jewry will

not only be characterized as a shabby performance, a deep disappointment, and the reduction to impotence of a promising and noble experiment, but will be regarded as endangering the future of millions of Jews throughout the world.

The objects of the conference will be promoted if its underlying conception is zealously adhered to and respected by the Jews in this land, namely, that the conference embodies and represents the or-

ganized and unified will of American Jewry as a whole.

Elemental humanitarian considerations therefore impel all Jews to give their fullest support to the Conference. It is an indispensable condition to the effective fulfillment of the duties and responsibilities of the delegates to the Conference that not only they but also the great body of Jews whom they represent should be motivated by and act in a spirit of cooperation and unity.

— L. J. G.

REHABILITATING LINDBERGH

IN A recent letter to the Editor of the *New York Times*, the former League of Nations High Commissioner for Refugees, James G. McDonald, sings the praises of Charles A. Lindbergh in what may seem an attempt to resuscitate the lost prestige of the flier.

We suspected that sooner or later there would be a move to revive the popularity of this white hope of the reactionaries in our country. What we did not expect was that these efforts would be made while the battles against Germany and Japan are still raging, nor that they would come from the liberal elements with which Mr. McDonald has always been identified.

With a naivette hardly becoming Mr. McDonald, he asks of Lindbergh's former critics that they should frankly acknowledge that the leading America Firster was "cruelly persecuted by large sections of Americans because prior to Pearl Harbor he disagreed with them on questions of American policy," and to "admit that they never had any ground to impugn his patriotism or complete loyalty."

We could argue at length, as Dr. L. M. Birkhead does so conclusively in his answer to Mr. McDonald, also published in

the *Times*, as to whether Lindbergh's opinions were those of a well-meaning but mistaken patriot, a fact which Lindbergh himself never admitted. By a violent stretch of imagination many of us could even make out a case of loyalty and patriotism for most Nazi and Fascist leaders, as well as for their satellites and quislings. We wonder whether, in the opinion of Mr. McDonald, Lindbergh's anti-Semitic utterances, which were condemned by men like Willkie, Dewey and Smith and praised by Father Coughlin, Pelley and other notorious Jew-baiters, were the expressions of a patriot and of a "brave and creative American."

— J. G.

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"JUST BETWEEN OURSELVES"

"בנינו לבן עצמנו"

An Intimate Chat Between Rabbi and Reader

THAT memorable scene of more than three thousand Jews crowding our Synagogue and Auditorium, on historic "D" Day, eager to join in the special Prayer Service, will long be remembered by all who participated. That scene could be beheld in almost every House of Prayer throughout the land. Instinctively we felt the need of Divine help in this crucial hour, and we turned—as we Jews have done throughout the ages—to our Heavenly Father for aid, for strength and for courage.

But that outpouring of faith meant something more—it was a spontaneous evidence of our belief in the justice of our cause. It was not only a plea that God be on our side, but our proclamation to the world that we are on God's side—that we are fighting for all these precious ideals which we associate with the name of God.

And because that was the deeper meaning of this demonstration of prayer, it must inspire us to work all the harder, all the more devotedly, and to be ready to make even greater sacrifices, that these ideals shall triumph.

We realize now, many days after the invasion, that it is not an easy task which our fighting forces have undertaken. As in the ancient Biblical tale of the report of the Meraglim, the spies who investigated the Promised Land, we can say without exaggeration, "this people is powerful, its walls are greatly fortified, we have seen there giants of strength and destruction." But while we recognize these facts, we must also learn to say, with Caleb and Joshua, "We shall go forward! We shall inherit it! For we can achieve it!" It was that spirit of Caleb which conquered then, and which will prevail today.

The Hebrew wording of this inspiring message of Caleb is most meaningful. The Hebrew expression for going forward is *Olob*, which literally means "upward." You cannot go forward unless you go upward and on the increase, not on the decrease, not even on the level of sameness. There must be an upward surge of strength, of resources, of will, and

determination. We must not be satisfied with what we have done, but must do more and much more. Whether it is buying War Bonds, whether it is giving blood or doing Red Cross war work, the motto must be "Upward," ever on the increase. Then we shall go forward.

And the phrase says significantly, *Naaleh*—"we shall go forward," not *you*, or *they*, shall go forward. So must *we*, all of us, civilians as well as men in service, go forward. Only if all of us shall do our full duty can victory be achieved.

V'yo-rashnu, "we shall inherit it!" Again the text is rich in significance. It does not say "We shall take it." The Hebrew word implies achievement through work, through effort, toil and sacrifice. Here too is a challenge to us. We can only achieve our goal through effort—great, almost super-human effort, which all of us, in the spirit of our armed forces, must be ready to give.

And the last phrase of Caleb's message has also a special meaning for us:

"We can achieve it!" We must have the faith in the ultimate triumph of our cause. The pessimistic *Meraglim* said of the inhabitants of the Promised Land: *Ki Chazak Hu Mimenu*, "he is mightier than *we*". The Rabbis of the Talmud had a much clearer understanding of their words. What they really said was, "He is mightier *Mimenu* than *He*—than God himself!" They lost faith not only in themselves but in God as well. We dare not lose that faith. Because we know we are fighting for God, we know that with God's help, we shall prevail.

At the close of our season's activities, let us hope that the prayers which we uttered on "D" Day, and the prayers which we fervently utter every day, may be answered by our Heavenly Father. Let us hope that long before we regather at the end of summer, we shall be privileged to hear the glad tidings of Victory and Peace achieved by our beloved country and our Allies, which shall usher in an era of happiness for all mankind!

Israel H. Peruthal

WALDO FRANK DISCOVERS EPHRAIM DONER

The artist Ephraim Doner, son of Center members Mr. and Mrs. Jacob S. Doner, is currently showing his work in San Francisco. For the catalog Waldo Frank wrote an admiring note, which is reprinted in part below.

OF RECENT years so much importance has been given in painting to analysis, documentation and merely decorative or even didactic values, that the fundamentally creative function of the art has frequently been neglected. Art lovers have almost forgotten to look for the joy that painting brings when it conveys the color and passion and infinite dynamism of life to the eye. Yet this purely creative act has always been the great tradition in painting, and always will be.

This explains, I believe, the delight of discovery that Ephraim Doner's work brings to me. Here on canvas is a whole man—generous, daring, sensitive and

strong; a whole man in a whole experience with living.

Doner is still too rapidly growing, too in love with the possibility of new conquests for a definite word about him, but his work is already a deep and rich aesthetic experience. Perhaps nothing characterizes it so well as the fact that in his paintings you feel the living presence of the man.

Doner is an American who came from Europe. His origins are in the peasant East of Europe and he has kept intact the vitality of the earth from which he springs.

Without his East European background he could perhaps not have loved America with such generous passion. Without his Parisian training he could perhaps not have made his love articulate. The result is the kind of American art that America needs; a vital and imaginative creation of America to which the resources and the wisdom of the old world have made their contribution.

TEL AVIV, the newcomer among the cities of Palestine, radiates the dynamic spirit of Jewish renaissance. Like the miracle cities of the "Arabian Nights," it arose almost over night in the desert.

Thirty-five years ago the present site of Tel Aviv, along the seashore north of Jaffa, was a sandy waste. One hundred and twenty-one dunams of this bare stretch of sand were purchased in 1909 by a group of Jewish merchants and clerks living and working in Jaffa. They had previously organized a co-operative building association, Achuzath Bait, and in 1909 the Jewish National Fund made them a loan for the purchase of the site intended for a garden-city suburb. The same year another group, Nachlath Benjamin, joined the original organization, and the name "Tel Aviv" was given to the combined enterprise. The cornerstone of the first house was laid in 1909, and by the end of the first year sixty members had built their homes, in Tel Aviv, and the population was 300. But only five years later, the so-called suburb was already a flourishing community. It boasted 139 houses and 1,416 inhabitants, 26 of them artisans.

The first World War brought great privations to Tel Aviv. Most of its citizens were of Russian origin, and by the order of the Turkish military governor, issued on Pesach, 1917, the town was completely evacuated, only a few remaining to guard as best as they could the Jewish possessions.

With the British military occupation of Palestine in 1918 Jews returned to Tel Aviv. From its very beginning until May, 1921, the local administration of the new community was in the hands of a local committee elected by all property owners and tenants. From the outset women were given the franchise. In 1921 the Mandatory Government granted a special charter to Tel Aviv, separating it from Jaffa, and legally empowering it to administer its own affairs, levy taxes, negotiate loans, provide public services and later organize and maintain its own police force. At present the Administration is vested in a Council of fifteen, elected for a term of five years at a General Election. This body elects from its own membership an Executive Committee and the heads of various subcommittees. It chooses its Mayor and Vice-

Mayor, but the High Commissioner must approve the election of the Mayor. The Mandatory Government has great authority in municipal affairs and has sided with the conservative forces in the municipality. Tel Aviv today contains close to 35% of the Jewish population of Palestine, and pays almost 25% of the total taxation of the country, yet for a long time it received no government aid for the maintenance of its police force, education or health services. Even when this aid was belatedly granted it was very insignificant.

In truth, the inhabitants of Tel Aviv can say, "We ourselves have trodden the waste sands where now are busy streets." Today Tel Aviv is a city of 175,000. The thousands of soldiers from all the armies of the United Nations vacationing in Tel Aviv may not realize that the "dormitory suburb" of Jaffa has crammed within a short span of thirty-five years all the stages of development normally evolved through many generations. G. Gaskill, writing in the *American Magazine*, relates that American soldiers resting and recuperating in Tel Litwinski, a United States Rest Camp near Tel Aviv, expected to find the city another Middle East product, "dirty, odorous, crowded with turbaned and fezged Arabs, but instead there is a fine gay, bustling, completely Western city." It is so clean, the soldiers say, that you think you "were back in America."

The uniformed visitor thronging Tel Aviv's busy thoroughfares, sipping cool drinks in the hundreds of bright cafes on the seashore promenade, bathing on Tel Aviv's magnificent beach, or strolling down the shady Rothschild Boulevard, may not realize that Tel Aviv had to fight every inch of its way, and only through its own initiative and determination create, in the desert, this European metropolis. Again and again its citizens were hindered by a skeptical Government and held from municipal growth and betterment by the very officials which should have encouraged and supported it.

Tel Aviv, Wonder City of the East, Celebrates 35th Anniversary of its Founding

THE JEWISH CITY

By SOPHIE UDIN GINGULD

Tel Aviv's phenomenal growth is due in the main to private enterprise and private capital, but the Zionist funds have continually aided the struggling community. Many of the public institutions, such as Herzlia Gymnasium, Ohel Shem, the Hospital, the Great Synagogue, Mother and Child Welfare Center, and a number of "Workers Quarters" are built on Jewish National Fund land. National capital likewise provided funds for educational and health facilities until the Municipality was able to take over. National capital was also the basis for many industrial undertakings, such as the Palestine Electric Corporation, which made possible the industrialization of Tel Aviv, the silicate brick factory, the first heavy industry in Palestine, and the Tel Aviv lighter port.

Jewish initiative and Jewish capital, both national and private, have, in spite of many handicaps and without state assistance, built a thriving urban outpost on the uninhabited waste dunes. Today—thirty-five years after the founding of this Jewish city—the increased demands of the Yishiro have converted it into the hub of Palestinian industry and commerce. Tel Aviv is a natural market and workshop, for it serves and is served by the agricultural villages and settlements stretching along the coastline as far as Haifa. Around it lies the citrous belt of Palestine, and it is linked with every part of Palestine by bus services. This partly compensated for its inadequate railroad facilities, the center of which is still in a small town of Lydea.

To provide for the masses of immigrants which centered in Tel Aviv the most important industry of the city was construction. But building ceased during the war years. Tel Aviv has an ever-expanding light industry, producing foodstuffs, metal work, leather, textiles, printing and paper, electric appliances and pharmaceuticals, among other materials.

There is not a single country from the Mediterranean to the Persian Gulf, from the Caucasus to the Red Sea, that can approach the manifold industrial development of the Jews of Palestine, and a large part of this production comes from Tel Aviv. It is Tel Aviv that has been foremost in stimulating international trade. The Levant Fairs held in Tel Aviv are of incalculable economic importance. A modest beginning was made in 1923 by the Pro Palestine Products Society, and up to 1936 six fairs were held. The Levant Fair became the meeting place of merchants and industrialists from East and West. They displayed the productive power of Palestinian industry and its penetration into foreign markets, and made Tel Aviv the commercial capital of Palestine and a most vital link in the trade between Middle East and Europe.

In the early days of Tel Aviv there was a struggle to establish the rights of Jewish labor, but today this city is the heart of the Labor Movement. Here is found the headquarters of the General Federation of Jewish Labor, the strongest labor organization in the Middle East. It is not only a trade union but the central union of many economic enterprises. It has many factories, banks and credit institutions. With it are joined the many agricultural settlements, consumers' co-operatives, and building enterprises. About one-half of all urban workers are found in Tel Aviv. They are, in the main, organized in the General Federation of Jewish Labor, but some belong to Hopoel Hamizrachi, Revisionist workers' group, Yemenite Union, and other groups. These workers are engaged in metal and electric industries, public works, textile and needle trades, transport facilities, various branches of commerce and trade, and office work. The professions in Tel Aviv are also organized into local bodies and councils, and many of them have their headquarters in Tel Aviv. Among these are the associations of teachers, doctors, lawyers, architects, musicians, and a Writers Union.

The story of Tel Aviv's contribution to the war effort cannot yet be told in full, because exact statistics are not available. We do know that of the 2,000 factories owned by Jews in Palestine a large part is engaged in the manufacture of war material. Of these, 370 are metal plants, 90 are textile mills, three

are spinning mills, and 30 produce electrical products. One hundred and thirty-five thousand pairs of footwear a month are made for the military. It is of great importance to the Military Command in the Middle East to have at its disposal, immediately behind the fighting front, the industrial machinery and the skilled labor to provide war machines, food and medicine. In the supply of all these Tel Aviv had a major share and most significant has been its contribution to the Allied victory in the African campaign.

What distinguishes Tel Aviv from any other city in the world is its completely Jewish character. Tel Aviv is the gathering place of exiles from all parts of the world, from Yemen and Germany, from Persia and Lithuania, from Morocco and Poland—from all corners of the East and West. The census of 1931 (the last taken in Palestine) records that the citizens of Tel Aviv originated in forty-eight different countries. Since 1931 settlers from still other lands have been added.

Another characteristic that sets Tel Aviv apart is that all its inhabitants are Jews. Recently Christian Poles found refuge in Tel Aviv. We are told they have established a church and a Polish school there. A short while ago a small Arab suburb has been incorporated into the Tel Aviv district. With these exceptions, all residents are Jews. All public and private services are conducted by Jews. Transportation, heavy and light industry, trade and commerce, building and repair, all communications, hospitals, municipal administration, public works, policing, school and social work, entertainment, in short, every aspect of a highly industrial and cultured community, are carried out by Jews.

This city, built by Jewish labor, radiates a deep Jewish spirituality. Hebrew is the language of its schools and its administration. It is spoken by the judges in the courts, by the policemen, by the street cleaners. It is used in theatre and opera, at social gatherings, in the play of children in the streets, and is heard in the prattle of infants.

The Jewish urge for learning is manifested by thousands of classes in Hebrew, Talmud and the Bible, in science and law, in Jewish history and in all commercial and technical subjects. All phases of human knowledge are eagerly sought by the

day laborer and clerk as by the scholar and scientist. There are a number of Yeshivoth, among them many that were famous abroad and were transferred to Tel Aviv.

Printing and publishing is centered in this Jewish city. Of sixty-seven periodicals appearing in 1939, fifty-seven were issued in Tel Aviv. The daily press stands on a par with the leading newspapers of the world in its coverage of news, its editorials, and its belles lettres supplements. In 1939 there already were fifteen publishing houses, with hundreds of Hebrew books issued yearly. The Palestine Authors Association and its PEN Club have their headquarters in Tel Aviv.

Here, too, are the Hebrew art theatre, the Habimah, the workers' theatre Ohel, the satirical theatre Matate. Toscanini has conducted the Palestine Symphony, which ranks as one of the outstanding symphonic organizations in the world. There are many movies, theatres and concert halls.

Fifteen public and private libraries are in the city. The Shaare Zion, founded in 1885 in Jaffa, is the city library; the Beth Haam houses Achad Haam's library; a medical library, part of the Jewish National and Hebrew University Library, is placed in the Nathan and Lena Straus Health Center; the General Jewish Labor Federation has in Tel Aviv its central library, containing about 100,000 volumes, which sends a travelling collection to all settlements in Palestine.

Meir Dizengoff, one of the founders of Tel Aviv, and its Mayor, until his death in 1936, presented to his beloved city the Tel Aviv museum. It has a fine collection of Jewish and non-Jewish arts. There are also exhibits of the works of the artists of Palestine, and an annual art prize is presented by the Municipality.

Convoy

I SHALL convoy my dreams through
storm and strife,

Star-ships tossing on the sea.
Each craft laden with Truths of Life,
And the gold of Divinity.

I shall convoy my dreams beyond the
peal

Of dirge-bells stirring the sod;
And, vigilantly, guide each keel
Into the Port of my God.

—MENDELL HYATT

Tel Aviv has its Beth Ha-am, a people's forum, and the seat of the people's University. It has its Ohel Shem. Here every Sabbath afternoon about five thousand Tel Avivians attend the Oneg Shabbath, a revival of Sabbath congregation for study, discussion and song originated by the poet Bialik.

Tel Aviv has regularly organized Educational Exhibits. The first was dedicated to Bialik, and depicted fourteen aspects of Hebrew culture in Palestine.

Thousands of Tel Aviv's habitants are members of sport organizations. These carried the Jewish blue and white flag to the Olympic games. The Maccabi, Poel, Scouts, and Betor have their gymnasium, fields and courts. The imposing Municipal Stadium to the north of the city accommodated 50,000 during the Maccabiad of 1935.

Tel Aviv, so new, so modern, so full of youthful zest for life, so a-thirst for knowledge, so eager for all which Western civilization has produced, has incorporated into its being the religious, the traditional and the national.

It is late Friday afternoon in Tel Aviv. The flower stalls are almost emptied, the boot-blacks are hastily applying a gloss to the shoes of the last customers. The sun is still high. Suddenly there is the sound of the ram's horn. In the clear Palestinian air it carries far. Shutters are hastily fastened, doors are locked, desks slammed. The policeman leaves his post as traffic dies down. Only now and then the bus discharges its last passengers. Young and old stream to the various houses of worship. The sun has set and in the soft Oriental night, so quickly descending here, the Sabbath lights gleam softly. Tel Aviv has ushered in the Sabbath.

Tel Aviv, the city of holidays, has placed its own unique impress upon each and every one of the festivals. They are celebrated with the old ceremonials, yet the ancient ritual is revitalized and made a joyous celebration for young and old. The holidays are celebrated in the open, in the avenues and streets. It is Chanukah. The great seven-branched municipal Chanukia is brilliantly lit up, as are also others on all public buildings. They throw their light far out to the ships in the harbor. In the streets of Tel Aviv a torchlight procession of school children

[Continued on page 22]

PRAYERS IN ALGIERS

By LEO J. MARGOLIN

The following report was sent to the Review from Algiers, dated June 14. Leo J. Margolin is on leave of absence from the editorial staff of the newspaper PM to the Psychological Warfare Branch, Allied Force Headquarters. He is the son of Mr. and Mrs. Akiba Margolin, members of the Center.

NAZI force never has crushed the spirit of free men, and if Hitler needed irrevocable proof of this he should have seen more than four hundred American, British and French soldiers, all of the Jewish faith, marching through the streets of this city to a dedicatory service where prayers were said for the fighting men of the Allied forces invading enemy-occupied Europe.

Hitler did not see these men marching and praying. He couldn't even if he so desired. His armies now are too far away—pushed back by Allied soldiers or running back from them, as the Germans are currently doing in Italy. But those who marched to the synagogue knew that Hitler cringed as they prayed.

In the middle of a bustling, dirty, boiling, smelly Casbah, stands the Grand Synagogue. Although less than thirty feet away from the busiest and filthiest part of North Africa, the interior of the synagogue seems hundreds of miles away from anything. Inside, only God and the heart of man are nearby.

The hearts beating inside the men who wore uniforms were hearts which came from New York and South Africa, from Holland and Boston, from Belgium and Czechoslovakia, from Brooklyn and Palestine, from Warsaw and Chicago, from London and Paris. Their uniforms and their nationalities were different—even those in British uniform—but their purpose was the same: to ask God to help their comrades in arms and decency who were fighting and dying in France, just

as they fought, and bled in Africa and Italy.

There sat and prayed a Pole who fought in Spain, France, North Africa and Italy. In front of him was a blonde-haired youngster from Belgium who set out to kill the men who destroyed his home and family and has sent hundreds of Nazis to their doom. To his left sat a quiet dark-haired boy from the Bronx. The Purple Heart bar on his breast moved with his breathing—a bit heavy, labored and uneven. That bullet he got in Tunisia hadn't helped any. Two rows away to the left and directly under the main cut-glass chandelier, sat a lad from Palestine. His hands were folded in a peculiar way, but the burns still could be seen. Yes, a burning tank is difficult to abandon.

Even the chaplains were from the three nationalities. There was the American chaplain, First Lieutenant Marvin M. Reznikoff, of Brooklyn and Schenectady; the British Chaplain (they call him "padre"), Captain Abraham Pimontel and the French chaplain, Captain Meyer Jais, chief rabbi of Constantine, Algeria.

Different uniforms, yes, but the prayers were the same.

They said the Ashray, the Kaddish and the Amidah. They intoned the 130th Psalm: "Out of the depth have I cried unto Thee, O Lord. Lord, hear my voice: let Thine ears be attentive to the voice of my supplications . . . and He shall deliver Israel from all his iniquities."

It was a solemn day and there was solemn prayer. From the voices and hearts of these fighting men came the Neila of the Day of Atonement; the Yigdal and the Memorial Service. They were praying for men who had died, who were dying and who will die, so that other men might live and be free.

This service was the first ever held in which Jewish soldiers of three nationalities held a joint service. It will not be the last.

Recently a Trustee of Union Temple, Harry Rutenberg, addressed the Federation of Temple Brotherhoods at the Beth Shalom People's Temple, and what he said made a profound impression on his hearers. He spoke of the opportunity to serve Jewry that Reform Judaism had missed, and pleaded for a reformation in Reform Judaism's attitude toward Zionism. A condensed version of Mr. Rutenberg's speech follows.

IN THE year 1885 the Pittsburgh Rabbinical Conference, headed by the venerable Rabbis Isaac M. Wise and Kaufman Kohler, assembled. Eight principles were promulgated. Part of the fifth reads: "We consider ourselves no longer a nation, but a religious community." Israel's messianic hope was the establishment of truth, justice and peace among all men.

An important but very minute segment of world Jewry, without consent or approval of the vast body of their people, committed them to eternal banishment, and deprived them of redemption on the ground that nationalism was inconsistent with Jewish religious and moral doctrine.

In Germany, too, during and before that period, various conferences were held. The Jews in Germany were deeply anxious about their status and security. They knew that there was an unbroken line of Judeo-phobia in Germany centuries old, and unmatched anywhere in the world, and they sought to adjust Jewish life and religion to the exigencies of that day. They wished to assimilate with the Germans, although warned not to confound efforts at religious modernization with the hope of political equality, and that the difference between them and the non-Jewish world was not religious but national.

1942—Fifty-seven years after the Pittsburgh conference, the songs of hope that once filled men's hearts were dying away. The doors of the world were barred against the unfortunate. Even our own beloved America no longer called for the tired, the poor, the huddled masses. 1942—Ninety members of the reform rabbinate constituted themselves defenders of the faith of the prophets and charged that "Zionism is incompatible with the teaching of Judaism," for-

A MESSAGE TO REFORM JUDAISM

By HARRY RUTENBERG

getting that the prophets were themselves ardent nationalists. They wanted their people to construct the ideal social order in their own land. They wanted Israel not only to be a light among the nations, but also a nation among the nations. They wanted us to restore the tabernacle of David. The prophets wanted the Torah to go forth from Zion.

1943—Fifty-eight years after the Pittsburgh conference pronounced that we were no longer a nation, a world-stirring event took place in the life of Jewry. For the first time in the history of our people in exile, we were able to get together. Events forced us to either get together or die together. The tragedy that befell us is too well known for repetition except to point out that for whom the bells tolled, as a people we knew they tolled for us. As a people we understood the call, and were ready for the opportunity. Quoting one of our most respected laymen, "For the first time organized responsibility has replaced divided council." After much work, resolutions were adopted supporting the establishment of a Jewish homeland.

For once in the checkered history of our people we were able to speak as a united Jewry. It was not only an opportunity; it was a responsibility; it was a challenge. How did we meet it? *We did not.* The ink was not dry when an "important but very minute segment of world Jewry" withdrew from the conference. Many and various reasons were given for the withdrawal, but in the words of the executive director of the group: "We oppose Zionism because we are not a nation any more."

Yet they knew full well that if we are worth our salt as a people, if we have contributed at all to the world's ethical and religious development, it was *because* the ancient epoch of Jewish national existence was its most fruitful and creative period. It produced the literature of the Bible, it laid the foundation for the vast body of rabbinic teaching, including the Mishnah, the Midrash and the Talmud. Prophetic pronouncements, the Psalms, all these were produced in Palestine. They grew out of national existence.

The astounding spectacle of rabbis opposing the establishment of a homeland

in Palestine for tortured Jewry is bewildering. The hostility of a small minority of reform rabbis to the aspirations of our people pains our hearts, because to battle Zionism today is to exhibit a cruel indifference to the Jewish tragedy of Europe. Rabbis fighting the redemption of Israel arouse the just indignation of all self-respecting Jews.

Many of our people in all ages who could not stand the strain of Jewish existence, disappeared. If this minority cannot endure the pressure of Jewish life today, if they cannot carry their "burden of heritage" with courage, dignity and grace, they too will be lost to us.

It is not yet too late for this minority to abandon the cruel attacks on Palestine. Let them not frustrate what the Jews have already achieved in Palestine. Let the idea of a Jewish national renaissance and the upbuilding of Zion not appear unwelcome to them. For now again one must "breathe upon the slain that they might live." *The people must not die.*

The record of modern achievement in Palestine is an epic of all time. Within the brief period of a quarter of a century the Jewish population rose from 50,000 to more than half a million. Fruitful valleys and plains replaced the soil shamefully degenerated through centuries of neglect.

A Jewish school system was instituted. The Hebrew tongue is spoken, written, read and sung. The Hebrew University ranks as one of the great institutions of learning in the Near East. Theatres, museums, art galleries, symphony orchestras, Hebrew newspapers, magazines and books serve the cultural needs of the population. To combat rampant disease, a great Medical Centre was built. Hospitals, milk depots, child and maternity clinics have reduced high infant mortality. One could go on endlessly.

Sir Arthur Wauchoppe recently declared that in the Jewish settlements of Palestine the world could find one of its models for the social structure of the future.

For two thousand years we have waited for this opportunity. It is *here*. Let us not fumble it, for it may never again present itself.

WHILE the records of all of the Presidents of the United States in regard to their attitude toward the Jews are not available, we know of no single instance in which they have not been favorable to our people.

The position taken by Franklin D. Roosevelt has been so consistently friendly to the Jews, and it is so well known, that it would be superfluous to enumerate his many acts of consideration and respect for them.

As for the attitude of the President and the State Department toward Britain's White Paper, the issue is so befogged because of the military situation and the advice of the military leaders to disregard it at present, that it is difficult to appraise the apparent failure of the government to protest vigorously and in time against this flagrant abandonment by the English government of the Balfour Declaration, to which the United States is a signatory.

A review of the history of our Presidents shows them to have been not only friendly, but in many cases, actively militant in behalf of the Jews, not only of America but throughout the world.

The word "toleration" was abhorrent to Washington. His attitude toward the Jews was not one of condescension, but of deep respect and appreciation for their patriotism, as is evidenced by his letters to the congregations of Newport, Savannah and Charleston.

It is said that two Jews accompanied him on his expedition to Western Pennsylvania in the French and Indian War, and two of his aides-de-camp in the Revolutionary War, David Franks and Manuel Noah, the father of Mordecai Noah, were of the Jewish faith.

There is a tradition that Washington was a guest at the wedding of the parents of Mordecai Noah, and that he signed the marriage contract as a witness; also that he visited the beautiful synagogue at Newport.

When he arrived at Newport the Jews of that city, who were at that time exceedingly influential, prepared a reception for him.

John Adams, who made a special study of the history of comparative religions, paid particular attention to Jewish tradition and the contribution of the Jews to civilization.

In his correspondence with Jefferson

OUR PRESIDENTS AND THE JEWS

By MABEL LYON

he wrote: "In spite of Bolingbroke and Voltaire, I will insist that the Hebrews have done more to civilize men than any other nation." He expressed himself similarly in a letter to Major Mordecai M. Noah.

An authentic story about John Quincy Adams shows that he carried on the liberal traditions of his father with respect to the Jews.

A Jewish peddler in New England was caught in a blizzard near the home of Mr. Adams in Massachusetts. Hearing of his distress, he invited the traveler into his home.

The guest must have made a good impression on Mr. Adams by his character and bearing, for he invited him to stay for at least a fortnight and introduced him to his neighbors, who purchased considerable quantities of his merchandise.

The impetus for religious emancipation in Europe, as well as in America, was given by Thomas Jefferson.

In 1779 he introduced a statute which called for the complete separation of Church and State. This met with strong opposition and it was not finally adopted till 1785.

He was a friend of Commodore Uriah M. Levy, who purchased Monticello, Jefferson's estate, in order to keep it from falling into the hands of commercial realtors.

The Statue of Religious Liberty in Fairmount Park, Philadelphia, by Sir Moses Ezekiel, was erected in honor of Jefferson. Commodore Levy contributed a statue of Jefferson to the United States. It stands in the Capitol in Washington.

Like Washington, Madison objected to the word "toleration," claiming that freedom was not a matter of grace but of right.

Madison maintained a life-long friendship with Haym Salomon, whose benefactions toward this statesman were considerable and were met with lasting gratitude.

Barring occasional scattering references to Jews in connection with affairs in the Barbary States, the first American government representation in which Jews were concerned was to the Ottoman Gov-

ernment in connection with the Damascus persecutions of the Jews in 1840.

This involved a ritual murder trial in which several innocent Jews were horribly tortured and convicted, and in which the entire Jewish community suffered because of the false testimony given by their enemies. In spite of protests and the intercession of prominent Jews like Adolphe Cremieux and Sir Moses Montefiore, and of some of the heads of European governments, nothing was done for a long time to alleviate the conditions of the victims.

Because of the obstructionist tactics of the French consul, and the indifference of the Turkish authorities, it was difficult to obtain justice for the accused.

In August, 1840, John Forsythe, then Secretary of State, wrote to the United States Consul at Alexandria to use his good offices to help the persecuted people.

The foreign Jews had no claim on the United States, yet the President, Martin Van Buren, left no stone unturned to see that justice might be done. Although our government's interest was not a determining factor in the settlement of the case, the moral influence of the United States was strong nevertheless.

Another staunch defender of Jewish rights was James Buchanan. In 1832, during Jackson's administration, Mr. Buchanan was sent to Russia as special Minister to conclude a treaty with that country. He was a cautious and able diplomat, and he negotiated a treaty by which both nations were to have free reciprocal rights of commerce and travel for their citizens without reservations.

The treaty was signed by President Jackson in 1833, and for forty-five years relations between the two countries were harmonious. But in 1865 the Russian attitude changed, to the disadvantage of United States citizens, and especially to the Jews. Jewish passports were henceforth not honored by the Russian authorities, and Jews were forbidden to enter Russia.

A masterly protest against these restrictions was made by James G. Blaine,

Secretary of State in Garfield's administration in 1881. Under the administration of President Cleveland, Secretaries of State Bayard and Olney continued to remind the Russian Government in forceful terms of the violation of the treaty. This policy was adhered to by all the Secretaries of State until 1905, when there was a halt in the proceedings. However, protests were resumed until the treaty was abrogated by President Taft in 1911.

When Buchanan was President, he maintained a vigorous policy concerning the treaty rights of Jews in Switzerland.

By a Swiss statute of 1850, Jews were denied the right of residence in four Swiss cantons. Later, in Buchanan's administration, a document by Theodore S. Fay, Minister to Switzerland, in protest against these restrictions, was so strong and convincing that it should be better known to the public. So effective was this communication that the law was changed to permit Jews to live in these cantons. The President of Switzerland openly admitted the justice of the protests by the United States Government.

Emanuel Hertz, who has contributed so much valuable material concerning Lincoln, salvaged a few striking documents and long neglected letters, as well as reliable memorabilia from contemporaries of Lincoln and their descendants, which throw light on Lincoln's attitude toward Jews.

Lincoln's associations with Jews, according to Emanuel Hertz, were numerous and of the most friendly character. He had met with a few Jewish pioneers in the West and with some a life-long friendship sprang up. Several of them were delegates to the 1860 Chicago Convention that nominated him. Others were called upon to perform delicate strategic tasks in the campaign.

The rabbis Isaac Leiser, Sabato Morais, Isaac M. Wise, Benjamin Szold and David Einhorn were ardent supporters of Lincoln, and were always cordially received by him. Dr. Einhorn was almost mobbed in Baltimore for his abolitionist views.

Abraham Kohn, City Clerk of Chicago, met Lincoln during his campaign for the Presidency. He considered him the destined Moses and the saviour of his country, and sent him a silk flag, the work of his own hands. It was painted in colors, and its folds bore the third to

the nineteenth verses from the first chapter of the Book of Joshua, exquisitely worked in black.

Mr. Lincoln's letter of thanks was lost, and although Mr. Kohn's daughter made a diligent search for the flag, it has never been found. William McKinley alluded to it in a speech in 1895, when he was Governor of Ohio.

No one was better qualified than Simon Wolf, who was acquainted with all the Presidents from Buchanan to Wilson, to evaluate their sentiments regarding the Jewish people.

In his book, "The Presidents I Have Known," he tells of his relations with the various Chief Executives, up to the year 1918.

Andrew Johnson offered Mr. Wolf the position of Consul General to Cuba, which, at that time, was a very tempting and important post, but he declined the offer for personal reasons.

Wolf also had frequent opportunities to meet General Grant. There had been a heated controversy as to the responsibility of Grant for the order issued in his name when he was Commander of the Army of the West, dismissing all Jews from his military district. When President Lincoln was informed of this drastic regulation he immediately ordered it revoked. Wolf felt confident that an erroneous impression had been created and that injustice had been done to Grant. The general said that the order was simply directed against any evil-designing persons, without regard to any class or any religious affiliation. He told Wolf after his election to the Presidency that he had had nothing whatever to do with the order; that it had been issued by a subordinate in his absence on blanks on which his signature had been printed, and that he had chosen to suffer the accusation in silence rather than be accused of seeking the Jewish vote.

"I distinctly state," said Wolf, "that during his eight years as President, Grant did more on and in behalf of American citizens of the Jewish faith than all of the Presidents of the United States prior thereto or since."

Wolf records that President Hayes was profoundly touched by the sufferings of the Roumanian Jews. He appointed Benjamin Peixotto Minister to Roumania, with the hope that he would be able to help his co-religionists.

A Jewess of a prominent family was seeking a post in the government offices on condition that she would not be obliged to work on Saturdays. President Hayes promptly sanctioned the appointment.

When President Garfield in 1881 appointed Simon Wolf Consul General to Egypt, he remarked that he was happy to name a descendant of a people who had been enslaved by the Egyptians as a representative to that country from a great free land.

Chester A. Arthur had the highest regard for the Jewish people. Grover Cleveland greatly admired the Straus family. It was his wish to make Isadore Straus Secretary of the Treasury, but political expediency necessitated the appointment of Daniel Manning. He appointed Oscar Straus Minister to Turkey, and President Benjamin Harrison renamed him to the same post, but Mr. Straus declined, and Solomon Hirsh, of Portland, Oregon, was selected instead. Harrison took an active interest in the welfare of the Jews and he made a stirring protest before Congress concerning the Russian persecutions.

The first Jewish member of the Cabinet of the United States was Oscar Straus, whom Theodore Roosevelt made Secretary of Commerce and Labor. There was no more militant champion of Jewish rights than this Roosevelt, and his children have followed in his footsteps.

President Taft was a close friend and neighbor in Cincinnati of Dr. Isaac M. Wise and his family, and throughout his whole life he manifested his sincere regard for the Jewish people.

Though Woodrow Wilson appears to have had few Jewish contacts before he became President, his associations with Jews expanded during his political career. His determined fight to secure the confirmation of Louis D. Brandeis as Associate Justice of the Supreme Court after six months of opposition in the Senate was a test of his attitude toward the Jews.

Wilson's name will always be recalled with gratitude by the Jews of the world because of his insistence on the rights of Jewish minorities.

President Coolidge, too, had slight acquaintance with Jewish problems before

[Continued on page 23]

"*Palestine—Land of Promise*," by Walter Clay Lowdermilk. Harper & Bros.

IN THESE days, when the future of Palestine is being discussed in so many quarters, this book must be read for an intelligent, objective understanding of the entire problem. Dr. Lowdermilk is the assistant Chief of the Soil Conservation Service of the United States, and one of the world's leading agriculturists and soil experts. What he has to say in this book is the result of many months' personal study of Palestine and the entire Near East.

He makes an interesting proposal for the establishment of a Jordan Valley Authority, based on the experience of America's T.V.A., which he describes in detail and which would make of Palestine, in literal truth, a land of promise.

But the author is not content with merely offering this proposal. He gives us a fine summary, in very popular fashion, of the whole economic structure of Palestine, the necessary geographical facts that ought to be known, the economic role of Palestine in ancient times based upon historical research, what the farmers of recent times have already achieved in Palestine, the contrast between the Arab and Jewish economy, leading up to a scientific analysis of the absorptive capacity of that historic land. And all this, in addition to the Jordan reclamation project, is told in briefest fashion, and in a style and manner which hold the reader spell-bound from beginning to end. When one sees the superficial, propagandistic articles on Palestine, such as the one which appears in this month's *Reader's Digest*, articles based on heresy and gossip, with no understanding of the fundamental facts at issue, it is good to find a book like this, written by a world authority, based on actual study, and giving the true scientific facts necessary in a discussion of the future of Palestine in an intelligent and helpful manner.

This book is a "must" for Jew and non-Jew, for all who want to understand why Zionism, in the words of Vice-President Wallace, "is one of the most exciting undertakings in the world—for it is a spirit which comes down from olden times, but is at the same time forward looking."

NEW BOOKS

"*Breathe Upon These*," by Ludwig Lewisohn.

THERE are few writers on the American literary horizon who have so well penetrated into the deeper aspects of the world tragedy as has Ludwig Lewisohn. He writes with prophetic zeal, and like the prophets of old, can make no peace with wrong or injustice.

In this book, the story revolves around the tragic sinking of the *Struma*, with its cargo of helpless men, women and children who sought to flee from the hell of Nazi-ruled Europe to find a home in Palestine. With fine artistry, Lewisohn weaves for us a tapestry that reveals human nature—its struggles and passions, its hopes and yearnings, its loves and ideals, with a skill that justifies the characterization of Lewisohn as one of the world's great and outstanding literary figures of our day.

This work calls for a more detailed review, one which would present the high-lights of the story and the deeper implications of the various incidents related, which have won for Lewisohn the acclaim of so many literary reviewers and critics. We hope that in one of the forthcoming issues of the *Review*, we shall be able to give our readers a fuller study of the book. Suffice for the present to hail it as one of the literary achievements of our day. Its beautiful prose, its masterly style, as well as its fascinating tale make reading a joy and delight.

☆

"*Rabbi Isaac ben Shesbet Perfet and His Times*," by Abraham M. Hershman, D.D., D.H.L., *The Jewish Theological Seminary, New York*.

THIS is a scholarly work of high order, and does credit to one of America's most esteemed rabbis, Dr. Abraham Hershman, of Detroit. Rabbi Isaac Perfet, better known as *Ribash*, was one of the great rabbis of the 14th century in Spain, and, after the expulsion, in Northern Africa. Dr. Hershman has made a thorough study of all the *Teshuvot*, or Responsa, of this rabbinic leader,

Reviewed by

DR. ISRAEL H. LEVINTHAL

and out of the mass of material has reconstructed not only an interesting biography of an interesting personality but a vivid picture of the social, economic, cultural and communal life of the Jews in the communities in which Rabbi Perfet lived.

This is not the place for a review of such a work, and it would be presumptuous for this writer to attempt it. It must serve to note that one of the greatest Jewish historians of our times, Professor Alexander Marx, tells us in a foreword to the book: "how thoroughly the author has familiarized himself with his sources and how much insight he has gained by an intensive study of all the cross-references that occur in these Responsa written at various times during Perfet's life. Dr. Hershman's book is a notable and lasting contribution to the history of the Jews."

This is not a popular work, but a rich and rewarding one for the serious and learned student of history or rabbinics. We are happy to take note of it because it speaks well for the future of Jewish scholarship in America that we have such a savant in our midst who, despite a busy and active ministry, can so enrich the field of rabbinic knowledge.

☆

"*Interpreting Jewish Life*," by Rabbi Jacob Bosniak. Bloch Publishing Co., New York.

IT is a sign of the increased popularity of the sermon that we are beginning to see more sermon collections appearing in print. In former periods of Jewish life this was nothing new. Volumes of *Drush* appeared often and regularly, and the intelligent Jew was eager to read good sermon material just as he delighted in listening to good preaching.

Rabbi Bosniak, a fellow Brooklynite, the spiritual leader of the Ocean Parkway Jewish Center, who served that institution and our community faithfully for more than two decades, has now pub-

lished a collection of his outstanding sermons and addresses under the title: "Interpreting Jewish Life." They are well edited, short and concise, giving the essence of the thoughts which he desired to expound and their application to modern life. Rabbi Bosniak appreciates the value of the Midrashic interpretation in Jewish preaching, and frequently uses Rabbinic texts with telling effect. The book begins with an introductory essay on "Ezekiel—the Prophet of the Exile," which is written in fine scholarly fashion, and reveals how much we of our day may learn from the conditions which faced our people in the days of Ezekiel, and how they were met.

The sermons deal with many of the difficult problems in Jewish life. They are well written, and their earnestness and zeal are bound to make a fine impression upon every reader. The volume contains a preface by Professor Louis Finkelstein, the president of the Jewish Theological Seminary, and we heartily agree with him when he says: "Everywhere, in the first essay as in the last, we can recognize the disciple of the ancient Sages, trying to express in the dialect of our time the permanent teachings of Judaism."

☆

"*Sefer Ha-Machbazos*," by Harry Sackler.

HEBREW literature in America has recently been enriched by the publication of a number of outstanding works. To mark the sixtieth anniversary of the birth of Harry Sackler, one of the fine literary artists and communal workers of our day, a number of his friends, in co-operation with the *Histadrut Ivrit* and the Hadassah, have published a volume of his dramatic plays, under the title of "*Sefer Ha-Machbazos*."

Sackler long ago won a reputation as a playwright in Yiddish, English and Hebrew. A number of his plays have been performed with great acclaim on the stages of America, Europe and Palestine. The *Habimah* has prided itself on including Sackler's dramas in its most successful repertoires. His works deal mostly with historic incidents in Jewish life. From this material he draws lessons for our modern times. The transportation of Jewish life from the European scene to the new American environment, with its

tragedies and comedies, are vividly portrayed in some of these plays.

Sackler writes with ease, and his Hebrew style reveals the beauty of Hebrew as a spoken medium for the modern stage. It is to be hoped that in the near future all of his writings—in English and in Yiddish as well as in Hebrew—which have brought such delight to thousands of readers, will appear in book form, and in as beautiful a fashion as *Sefer Ha-Machbazos*.

☆

"*Ke'savim U'megilos*," by Menachem Ribalow.

THE Hebrew-speaking world has just commemorated the thirtieth anniversary of the literary career of Menachem Ribalow, the eminent editor of the *Hadoar*, the only Hebrew weekly periodical in this country. He has been given much praise as editor, critic, essayist, stylist and worker for the renaissance of the Hebrew language.

His latest volume of essays, "*Ke'savim U'megilos*," was recently awarded the "Louis Lamed Literary Prize" as the outstanding work in Hebrew literature by an American author in 1943. The volume represents a collection of brilliant essays on four of the familiar gems of the Bible: the Song of Songs, Ruth, Lamentations and Ecclesiastes. In these essays, Ribalow reveals a keen insight into their literary values, and in their deeper meaning and origin.

In addition to these Biblical studies, the author gives us penetrating studies of some of the outstanding literary geniuses of the middle ages and of modern times, studies of the poetry of R. Jehudah Helvi, and of the writings of Schneur, Tchernichovsky, Bialik and Berdichevsky.

A third part of the volume is devoted to Hebrew writers in America, from the earliest days to the present. And the book concludes with fine pen sketches of great personalities of medieval and modern times—Rashi, Nachum Sokolow, Achad Ha-am, Jabotinsky.

In all of these chapters, the reader will find critical observations beautifully expressed, in a Hebrew style for which Ribalow is noted. This volume is a worthy addition to his many previous works, which have won for him a high place in the Hebrew literature of our day.

"*Z'manim Tovim*," by Daniel Persky.

READERS of the *Hadoar* look forward to that delightful column written by Daniel Persky. Current events of importance and great themes in Jewish life are analyzed and interpreted by him every week with such sparkling wit and humor as to fascinate the reader.

Mr. Persky, in this new volume which has recently appeared, has made a collection of many of his outstanding articles, which deal principally with Jewish holidays and festivals. The author has that truly Jewish gift possessed by the classic Jewish preachers of old, who were able to penetrate to the hidden meaning of familiar words and phrases of our liturgy or Scriptures and to apply them to new and modern situations. The old Chassidic teachers were masters of this art, and Persky proves himself an apt disciple. But the difference between them is, of course, that Persky expresses these thoughts in exquisite Hebrew style, so that it becomes literature in the truest sense of the word. His wit is a folk-wit, a characteristically Jewish wit, revealing the Jewish fondness of the *bon-mot*, of insight into human character. Space does not permit the inclusion here of many examples of that typically Perskian style of interpretation. Let one suffice. In the Rosh Hashonah prayer, "Inscribe us *B'sefer Parnassah V'chalkalah*," usually translated "Inscribe us *in* the book of sustenance and support," Persky makes this that prayer for all literary men, "Inscribe us *with* book and sustenance!" (the letter *B* in Hebrew means "*in*" and also "*with*"). This in itself tells the whole tragedy of so many of our men of books, especially of Jewish books, who are blessed with the gift of book knowledge and book producing, but, alas, lack *Parnassah*, their daily sustenance of bread.

Almost every page delights the reader with such humorous, but keen observations, and all are written in a language and style which have won the admiration of every lover of Hebrew.

☆

"*The Sonnets of William Shakespeare in Yiddish*," by Dr. A. Asen.

DR. ASEN has made it his lifework to enrich our Yiddish literature by rendering into Yiddish the literary products of the great classic writers in the English

[Continued on page 23]

This is the final instalment of M. Spire's history of the French Jews, from the earliest days to the Vichy betrayal.

THE JEWS OF FRANCE

By ANDRE SPIRE

THESE new Jewish exclusion laws, which for the first time in a hundred and twenty-five years created religious and racial discrimination between French citizens and needy foreigners of the Jewish race, struck low the Jews of France, and broke the quasi-unanimity of the Frenchmen of the so-called free zone, already heartsick like those of the occupied zone because of the application of the Nuremberg decrees.

The rumor was spread about in the corridors of Vichy that the Government had had its hand forced by the German authorities, and that the "Marshal" had refused to sign these laws six times and only accepted them after he had been faced with a sort of ultimatum. People wanted to believe this, or pretended to. There were still such reserves of hope with regard to the sincerity of the "Marshal." He was pitied for not having been able to hold all the promises of "peace with honor."

The head of a department in one of the largest banking houses of France said to a Jewish client who was unwilling to become a Frenchman of the lowest class and had decided to expatriate himself: "Tell your American friends that the October laws are not French laws. Ninety-five percent of Frenchmen agree with me, and the five percent who think otherwise are trash."

Heartrending scenes took place in the colleges and *lycées* when the Jewish teachers held their final classes. The University professors organized themselves into groups to save all or part of their colleagues' positions. To those who wanted to continue their scientific research they allowed free use of the laboratories and hospital clinics. In one of the largest cities of the unoccupied zone the teachers driven from the *lycées* found places in one of the free Catholic schools. One of my friends, who was an organizer in a Protestant church, heard the pastor say in his prayer: "Thank you, our Lord, who has permitted our territory to remain a land of asylum for the Jews."

As for private manifestations of sympathy, they were innumerable. Let it suf-

fice to choose among hundreds of documents this letter written to me in March, 1941, by a very highly placed French official who had been severely wounded in the last war:

"My very dear and respected friend:

"Your letter brought tears to my eyes—tears of shame and despair. I can feel the bitterness of your departure, the brutal rejection our country inflicted on you, and your complete loss of confidence in the Rock of France. Our generosity, tolerance, and liberty—they were not after all so solid, firmly anchored, and definitive as we had believed? That hateful prejudice which we had detested among other peoples, behold it now in our midst! I grieve for you, dear friend, but I understand your decision and approve of it. 'Liberty or death!'—that old battle cry of '93 . . . do you not guess that I too feel the hour of exile drawing near? The France in whose behalf I have become a cripple for three-quarters of my life—it is not because she has fallen on evil days that I may be compelled to cease loving her, but because she is no longer *my* France. To persecute the Jews, to deliver the refugees over to their worst enemies—nothing can excuse that, not even the threat of superior force. To think that we continue to live on French soil, or what remains of it, while you who were an honor to our country are compelled to leave and take up your eternal wandering . . . ! People such as you who, such as my neighbors, I found so good! After all, the Jews! What Jews?—Brunschwig, Levy-Bruhl, Bergson, Wahl, and Weil, yourself, and so many others! I cry to you from the bottom of my heart, I who am a Christian, a Catholic of the old stock, a crippled war-veteran, I cry to you: 'It is not France that has done this; or if it is France I shall no longer consider myself a Frenchman!'

"Yes, I suffered when the debacle overwhelmed us because I did not feel that honor had been saved and because I remembered the last war—'my war.' I suffered for mankind and for the French, I suffered from rage and disgust. There is but one hope: England and America.

And even their victory, will it redound to our honor?

"Alas, when I think of you in exile! But you have done the right thing and perhaps the day will come when I shall envy you. You are in a free country—with its shortcomings, its mistakes, as many as you please, but nevertheless *free*—where you can breathe, think, and feel yourself a human being. Yes, I already envy you. And, in any case, can you tell me what possibilities I would have there?

"I congratulate you on your happiness in your new-born baby. Rear it in a love for our poor old motherland.

"Must there be farewells? No, many things can happen. . . . I take you to my heart, and my wife and I beg your forgiveness."

Such reproof from what was best, most noble, most truly French in the country annoyed the Integral Nationalists who had become the most active partisans of the policy of *collaboration* and of the institutions of the *new European order*. They accused the French Administration, still incompletely purged, and the Prefects, Under-Prefects, magistrates and police commissioners of putting obstacles in the way of economic accords which were to facilitate the feeding of the civil population, and of retarding the liberation of prisoners whose ransom was to be the exclusion of the Jews.

Finally, at the beginning of 1941, they obtained the creation of a Commissariat General for Jewish Questions, intended to watch over the application of the laws against the Jews and to complete them by a network of new laws through which it would be impossible to escape. At its head was placed one of their men, Xavier Vallat, who, before the war, had carried on in the Parliament and in the press an implacable campaign to have the Jews considered as foreigners and excluded from all participation in the life of the French.

As soon as Vallat was appointed he made a statement which was radioed from

[Continued on page 22]

THE NEWS OF THE MONTH

JEWISH underground groups in Poland have stepped up their activities and representatives are in contact with the Jews in the ghettos and labor camps that still exist and with those who are hiding in the homes of friendly non-Jews, according to a reliable report received in Moscow. It discloses that the Jewish underground is in contact even with the Jews confined in the "death camps" awaiting execution.

Bands of armed Jews are still operating in Galicia and in the Kielce and Zaglembie districts, the report says. In addition, thousands of Jews are still living in caves under the ruins of the Warsaw ghetto, and an attack upon a band of armed Germans at Belana, near Warsaw, recently is believed to be the work of these ghetto cave dwellers. In this foray the Jews succeeded in killing some Germans, although they suffered heavy losses. Some of the Warsaw Jews have been taken from the ghetto ruins by Polish democrats who secured false identification documents for them.

A special organization has been established by the underground to provide fugitive Jews with arms and to provide false documents and jobs for Jews who evade the Nazis. Some of these fugitives are able to escape by travelling about the country in the company of priests or gypsy bands, moving nomad-like fashion from one remote village to another through hidden forest paths.

The Polish Peoples National Council, which has been set up within occupied territory, has taken energetic steps to aid the Jews, and has publicly warned that persons surrendering Jews to the Gestapo will be executed. Recent bulletins of the Council contain lists of such sentences which have been carried out.

The underground report estimates that there are about 250,000 Jews remaining in Poland today, including those in the few ghettos and labor camps which have not yet been liquidated, and all fugitives.

But from Tel Aviv comes a disturbing report of a Jew who recently escaped from occupied Poland. He charged that the Polish underground movement is not helping any Jews. Addressing the open-

ing session of the Mapai, the Jewish Labor Party of Palestine, on the situation of the Jews in Poland, he said: "I bring you greetings from a dead Polish Jewry. Contrary to the accepted opinion that the Polish underground movement is helping the Jews in Poland, I must declare that this is not the case. Neither the underground movement, nor the bulk of Polish workers have extended any aid to Jews or even to the Jewish underground."

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THE Senate Foreign Relations Committee issued a statement condemning the threatened extermination of the 800,000 Jews of Hungary by the Germans, and appealed to the Hungarian people to assist the menaced Jews.

★

MORE than 600 prominent men and women gathered at a dinner in the Hotel Waldorf-Astoria given in honor of the sixty-fifth birthday of Prof. Albert Einstein by the American Fund for Palestinian Institutions. Secretary of the Interior Harold L. Ickes was one of the principal speakers, while President Roosevelt sent a message of greetings stating that Prof. Einstein's "great accomplish-

ments not only in the field of science, but in support of social welfare and humanitarian activities, entitle him to the respect of all who work for the betterment of mankind."

Prof. Einstein himself was unable to attend the dinner. In a message sent from Princeton he praised Jewish achievements in Palestine and expressed confidence that the Jews there "will succeed in a good measure of cooperation with the Arab people, if only both our people and the Arabs succeed in conquering that childhood complaint of a narrow-minded nationalism, imported from Europe and aggravated by professional politicians."

Secretary Ickes called attention, in his address, to the scientific educational and cultural contributions of the Jews and other minority groups in the United States. He said that Jewish institutions in Palestine are not serving only the Jews but also the Arabs and the Christians. He lauded the "unexampled rebuilding" of Palestine by Jewish efforts and predicted that "just as Palestine changed from a land of milk and honey to a barren waste after the expulsion of the Jews, so Hitler's Germany, as a result of the massacre of the Jews, is on its way to becoming an impoverished country."

Jewish Persecutions Affect Hungary's Trade

TORN between the Hungarian Government's anti-Jewish policy and the adverse effect which it has had on the nation's economy, the Minister of Industry, Laszlo Szasz, has issued a warning against crippling Hungary's commerce and industry by severe application of the anti-Jewish laws. At the same time, however, he attacked persons displaying sympathy for the persecuted Jews.

"The Jewish problem," Szasz said, "cannot be solved by anti-Semitism based on hatred. We shall be very glad to see the Jews find a country and build their own state far from our borders. But we will not tolerate anyone who is attempting to rouse the sympathy of our nation in favor of the Jews in Hungary. After solving the problems of the Jews in our country we shall take steps to liquidate

those who are concealing their property."

The Minister announced that special detective units have been formed to search for concealed Jewish property, since it is assumed that many Jews have hidden their belongings with friendly non-Jews in the hope that Germany will lose the war and they will then be able to regain them. These units are headed by Peter Hain, chief superintendent of the detective department of the Budapest political police. The police department in Budapest broadcast a nation-wide warning to Jews not to give any of their property to Christians as gifts.

"The News of the Month" includes material supplied by the Jewish Telegraphic Agency, whose coverage of news is world-wide.

Emphasizing the American Jewish participation in World War I and in the present war, the Secretary of Interior said: "Here in the United States we cannot ignore the stark, cold fact that we have a racial problem of significant proportions. After refreshing our spirits from the Declaration of Independence and the Bill of Rights, we sometimes wonder whether the America that was our fathers' dream is the America that their sons and daughters are carrying on. . . . To talk of 'tolerance' for a man like Professor Einstein, or for the thousands of other outstanding Jews, Catholics, Negroes, and other minority peoples of this country, is to imply that we permit them to live and work and associate with us on sufferance; that they are a burden that we bear in as genteel and Christian a spirit as possible. That, of course, is arrant nonsense." He emphasized that "there are many instances where the newly naturalized immigrant has proved his Americanization by his deeds and has demonstrated it by his life in contrast with many another who could trace his ancestry to Plymouth Rock, to the James River, or to New Sweden on the Delaware."

Remittance of \$65,000 from the American Fund to the 52 educational, cultural and welfare institutions which are its beneficiaries in Palestine will serve as further commemoration of Prof. Einstein's anniversary, it was announced by Julius Loeb, chairman of the New York Council of the American Fund.

☆

TWENTY-FIVE percent of the graduates of the Jewish Institute of Religion have enlisted in the chaplaincy corps of the United States Army and Navy, it was reported by Dr. Stephen S. Wise, president and founder, at the annual meeting of the Institute.

☆

FUNERAL services were held in Ottawa for Archibald J. Freiman, veteran Canadian Zionist leader and philanthropist, who died from a heart attack while attending synagogue services. He was 64 years old.

At the conference of the Jewish Labor Party in Tel Aviv, the major address was delivered by David Ben-Gurion, leader of the Party. He proposed that

the opposition groups within the party be expelled. "In fact, they have excluded themselves from the ranks of our party by holding separate conferences," he argued. He proposed that the Labor Party take the initiative in calling a conference of members of the Jewish Federation of Labor (Histadruth) who are not affiliated with any political party.

Addressing a pre-conference meeting, Ben-Gurion estimated that "almost a third of all Jewish workers in Palestine—about 48,000—are not members of the Histadruth. He suggested that the labor movement in Palestine be reorganized by establishing separate trade unions in order that every worker may be able to affiliate with unions covering his profession exclusively. The role of the Histadruth, he urged, should be limited chiefly to educational and cultural work. "One of the most important tasks of the His-

tadruth," he said, "is to organize all workers, without regard to party affiliations, in support of the supreme effort of the Jewish nation for the establishment of a Jewish Commonwealth."

A VESSEL carrying the first transport of Jews from liberated Italy—consisting of 570 refugees from Yugoslavia, Greece and other Balkan countries—has reached Palestine. They were provided with immigration visas by the Jewish Agency, and their transportation was arranged by the Joint Distribution Committee. Many of the Yugoslav Jews were enabled to flee that country through the assistance of Marshal Tito's forces. A group of 200 Yemenite Jews also arrived.

The Jewish Agency announced that Elihu Dobkin, head of its rescue department, is proceeding to Algiers to meet Dr. Joseph Schwartz, European director of the J.D.C., to confer on transferring

"Free Palestine and "National Liberation" Groups Denied Use of Prominent Leaders' Names

WILLIAM GREEN, president of the American Federation of Labor and a number of other leaders of the American labor movement, announced that they have forbidden the American League for a Free Palestine to use their names as members of the sponsoring committee of the organization which was established by the same group which last week announced the creation of the "Hebrew Committee of National Liberation."

The announcement, made by Max Zaritsky, Jewish labor leader, also attacked the "Hebrew Committee of National Liberation" as being led "by a handful of unidentified individuals." The League was charged by Mr. Zaritsky with "high-handed, unethical procedure" in what he termed "the unwarranted use of my signature" by that organization.

Senator Robert F. Wagner, of New York, in a statement issued in Washington, denounced the "Hebrew Committee of National Liberation" as "an organization which serves no useful purpose and can only confuse and mislead American public opinion," and refused to join the sponsoring Committee of the American League for a Free Palestine, which, he said, is being organized in response to an appeal from the "Hebrew Committee of

National Liberation."

Mrs. Louis D. Brandeis, wife of the late United States Supreme Court Justice and outstanding American Zionist, also disclosed that the use of her name on the list of sponsors of the American League for a Free Palestine was "completely unauthorized."

It was learned here that the Department of Justice is interested in the status of Peter Bergson, head of the "Hebrew Committee for National Liberation," the formation of which provoked protests last week on the part of major leading Jewish organizations. The Department of Justice claims that Mr. Bergson's temporary visitor's visa on which he was admitted to the United States in 1940 expired on July 7, 1941.

The Department has also contacted Mr. Bergson for the purpose of establishing whether, because of his political activities in this country, he should not have registered with its foreign agents' registration section. Mr. Bergson is said to be known to the immigration authorities under the name of Hillel Kook, a son of Rabbi Dov Kook, of Palestine. Justice Department records show that he was born in Lithuania and lived in Palestine for eighteen years.

more Jews from liberated Italy. It is understood that several thousand Jewish refugees in Italy and North Africa are awaiting Palestine visas, but have encountered difficulty in receiving these because the British Colonial Office is not anxious to provide the visas, which should be available under the provisions of the White Papers.

☆

THE Joint Distribution Committee announced that 2,000 refugees from Yugoslavia, most of them Jews, are now safe in Switzerland. The J.D.C. has allocated \$1,840,000 to aid 25,000 Jewish refugees from various occupied countries who have found refuge in Switzerland. In making this announcement, Joseph C. Hyman, executive vice-chairman of the J.D.C., lauded the Swiss Government for its treatment of the refugees, for whom fifty centers have been established throughout the country.

☆

JOSEPH E. BECK, executive director of the National Refugee Service, estimates that about 4,200 Jewish immigrants and an additional 1,000 Jewish refugees on temporary visas arrived in the United

States during 1943. "In the course of the year practically every able-bodied refugee known to N.R.S., who was not previously employed, was placed in a job by N.R.S. or found a position through his own efforts," he said.

☆

THE Portuguese newspaper, *A Voz*, reports that the German radio has started a campaign "against the influx of Jews into Portugal." Reporting its usual allegation that "the Jews are an alien body in any nation," the Berlin radio, according to *A Voz*, criticizes the fact that "in recent years Jews are coming into Portugal despite severe immigration restrictions."

☆

MOISEI GINSBURG, 54-year-old Jewish architect, who was born in Minsk and studied in France and in Italy, has been appointed chief of the Soviet commission which is to rebuild the city of Sevastopol, it was announced in the Moscow press.

☆

THE chief sufferers from religious discrimination in employment in the United States are Jews, James B. Carey, national secretary-treasurer of the CIO and chairman of its committee to abolish racial discrimination, told the House Labor Committee. He spoke in support of a bill to create a permanent Fair Employment Practice Commission.

☆

THE National Labor Committee for Palestine this week announced the transmission of \$250,000 by cable to the Histadruth in Jerusalem. This is the largest single transmission ever sent by the Committee to Palestine. The money will be used for intensification of colonization and rescue work conducted by the Histadruth as well as for the organization of new co-operative enterprises to enable the absorption of more people, the announcement said.

☆

DR. S. E. SOSKIN, noted Jewish agronomist and Zionist leader, has arrived in New York from Palestine. He expects to interest the United Nations Relief and Rehabilitation Administration in a proposal to feed liberated Europe by hydroponics, which is soil-less agriculture.

On the basis of his experiments with the soil-less method, Dr. Soskin believes that the immediate introduction of large-scale hydroponic cultivation in Palestine

Smuts Aide Anticipates Dominion Status for Palestine

A PERSONAL representative of Prime Minister Jan Smuts, of South Africa, after completing a two-weeks secret visit to Palestine, has expressed the belief that the country will be incorporated into the British Empire with dominion status, it was learned in Jerusalem from reliable sources.

Smuts's emissary, Major H. B. Tunison, accompanied by three adjutants, conferred with David Ben-Gurion, chairman of the executive committee of the Jewish Agency, high government officials and many prominent Jewish and Arab leaders. He also visited many Jewish settlements and Arab villages.

would provide food-stuffs for Europe. Five hundred tons of chemicals shipped from the United States could produce 10,000 tons of potatoes in Palestine, which is particularly well adapted to the chemical method of agriculture because it has on an average of 320 days of sunshine yearly, Dr. Soskin said.

☆

LEADERS and representatives of national Jewish organizations interested in promoting Hebrew language and literature in America, honored Menachem Ribalow, editor of the *Hadoar*, only Hebrew weekly magazine in the United States, on the occasion of the thirtieth anniversary of his literary activities. A special issue of *Hadoar*, with articles on Mr. Ribalow by more than forty writers, was published to mark the occasion.

☆

ARABS in Palestine were told that the time has arrived "for a decisive battle" against Zionist aspirations, and that their "future destiny" depends upon the outcome of this battle.

The call, issued by the leading Arab newspaper, *Falastin*, is obviously inspired by Arab groups of neighboring countries. It is supported in the *Al Difaa*, another leading Arab newspaper here.

"We no longer face a struggle for or against the establishment of a Jewish National Home in Palestine," *Falastin* said. "The issue is now which of the two parties will leave Palestine and which will remain there."

[Continued on page 21]

D-Day Aftermath

STIRRED by the opening of the Allied invasion of occupied Europe, Jews in England, Palestine and other parts of the British Empire held special D-Day services, praying for the success of the Allied armies.

German radio stations told the people of Germany and the satellite countries that they must be prepared for a hard fight now more than ever before "unless they prefer to be enslaved and exterminated by the Jews." They presented the invasion as a "determination on the part of the Jewish lords to take merciless revenge on the German people" and warned every German to remember that "a Jewish victory means annihilation of Germany."

The Belgian, Dutch and other Governments-in-Exile in London received reports that German authorities in countries exposed to invasion have combed these countries for Jews hidden by local patriots in expectation of liberation by Allied armies.

BROOKLYN JEWISH CENTER ACTIVITIES

High Holy Day Seats

CENTER members are urged to please make their reservations of seats for the coming High Holy Days with the least possible delay. From present indications we anticipate a great demand for tickets and it is therefore advisable for Center members to reserve their seats to avoid disappointment. Tickets are now being sold for both Main Synagogue and Auditorium.

The services in the Main Synagogue will be conducted by our Cantor, Rev. Rubin Tucker, assisted by the Feig Choir. Rabbi Levinthal will preach at all services.

There will also be services in the Auditorium.

Rabbi Levinthal Forest Already Planted in Palestine

DR. LEVINTHAL received official word from the Jewish National Fund office in New York that they have this month received a cable from their Palestine head office informing them that the site of the Rabbi Israel H. Levinthal Forest, which was created by his friends in Brooklyn last May, is now being planted at *Ein Hashofet* in the Hills of Ephraim, the colony named in honor of Justice Brandeis. The Forest will encircle that colony. All those who participated in the creation of this Forest will be very happy to receive this news which just arrived from Palestine.

Large Congregation Attends "D" Day Services

CLOSE to 3,000 worshippers attended the Special "D" Day services held in our building on the day of our invasion on the coast of France on Tuesday evening, June 6th. The Main Synagogue was filled to capacity and it was necessary to use the Auditorium for an amplified service.

Following the Maariv Services chanted by Cantor Rubin Tucker there was a supplementary service conducted by Rabbi Israel H. Levinthal consisting of

appropriate prayers. The congregation remained to listen to the "D" Day prayer which was broadcast by President Roosevelt.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BLOCK, MICHAEL

Res. 536 Eastern Pkwy.

Bus. Ribbons, 30 W. 37th St.

Single

Proposed by Abe Mann

COHEN, ABRAHAM

Res. 932 Carroll St.

Bus. Paper & Twine, 510 W. 27th St.

Married

Proposed by Reuben Frieman and Emanuel Forst

JAFFE, PHILIP

Res. 576 Eastern Pkwy.

Bus. Clothing, 265 W. 37th St.

Married

LEWIS, MEYER

Res. 1051 Carroll St.

Bus. Cashier, 60 Beaver St.

Married

Proposed by Abraham Ginsburg

MARINBACH, H. C.

Res. 374 Brooklyn Ave.

Bus. Drugs, 206 Delancey St.

Married

Proposed by Benj. M. Horwitz

POST, DR. BERNARD S.

Res. 250 Remsen Ave.

Bus. Physician, 882 Flushing Ave.

Married

Proposed by Aaron Gottlieb

ROSENBLUM, MISS JEAN

Res. 465 Chester St.

SHAKUN, JOSEPH

Res. 737 Crown St.

Bus. Lawyer, 311 W. 66th St.

Married

Proposed by Frank Schaeffer

WEXLER, ADOLF

Res. 760 Montgomery St.

Bus. Real Estate, 637 Metropolitan Ave.

Married

Proposed by Chas. S. Feinberg and

Philip F. Feinberg

WIENER, LOUIS J.

Res. 820 Montgomery St.

Bus. Springs, 474 Johnson Ave.

Married

Proposed by Jacob Mines

The following have applied for reinstatement:

LANGERT, ISIDORE

Res. 1745 President St.

Married

Proposed by Jack Gross

WEXLER, S. DAVID

Res. 294 Brooklyn Ave.

Bus. Principal, P. S. 180

Married

Proposed by Lieut. Robert Bank

MAURICE BERNHARDT,

Chairman, Membership Committee

Bar Mitzvah

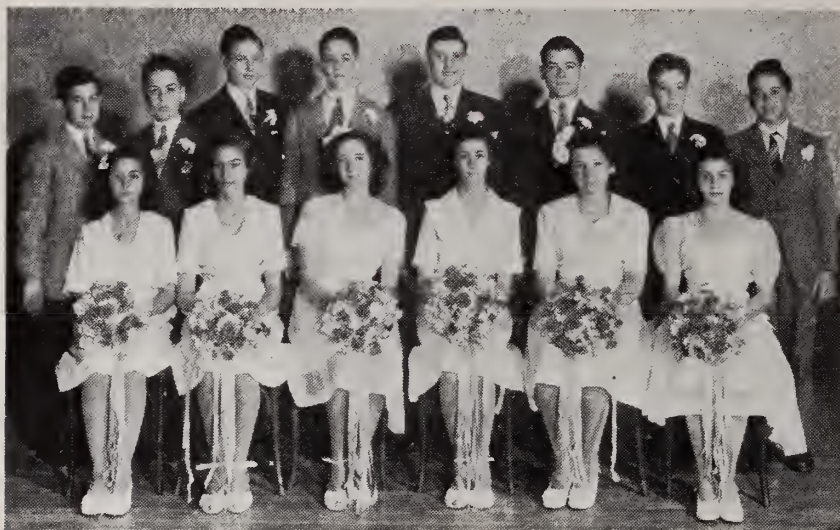
A HEARTY Mazel Tov is extended to Mr. and Mrs. Morris Freilicher of 576 Montgomery Street upon the Bar Mitzvah of their son, Morton, which was celebrated at the Center on Saturday, June 24th.

Personal

Miss GLADYS LEVINE, daughter of Mr. Mrs. Morris B. Levine, has just received an M.A. degree in Semitics at Columbia University.

The BROOKLYN JEWISH CENTER REVIEW will not be published during July and August, as usual. Its Editorial Board wishes all members of the Center and its readers outside the Center membership a pleasant summer. Publication will be resumed with the Rosh Hashonah issue.

CENTER ACADEMY COMMENCEMENT EXERCISES



Top Row, from Left to Right: Jeffrey S. Aaron, Alfred Rubin, Daniel Klinghoffer, Frankl Parker, Arthur Mayer Nemser, Irwin Morton Dubrow, Donald M. Abrams, M. Martin Raphael Flug.

Bottom Row: Leila Iris Levine, Abby Joan Weitman, Carole Linda Kaskel, Esther Ann Antin, Anuitta E. Margolis, Elizabeth Anne Ellenport.

CENTER ACADEMY Graduation Exercises were held in the auditorium of the Brooklyn Jewish Center on Wednesday morning, June 14, 1944.

Mrs. Sophia Soskin, Principal, in addressing the parents and the graduates, said that while we know the world can become a better world, it can only become better as its citizens are better prepared to make it so. We must learn to conceive of happiness as the satisfaction derived from being of service, she told them. Knowledge alone is not enough. It is not for want of information and skills that our generation is facing destruction and brutality on such an incredible scale. We must remember and keep remembering that the world is founded on moral as well as physical laws. Mrs. Soskin urged the graduates to do their part in working with steadfast heart and unceasing energy for the brotherhood of man and a good world.

Dr. Solomon J. Miller, President of the Board of Trustees of the Center Academy, spoke of how fortunate and privileged the students were to grow up in a school environment which allowed freedom of expression tempered by a growing inner discipline. He thanked Mr. Samuel Levine, Chairman of the Educa-

tional Committee of the Center Academy, for his indefatigable efforts in guiding the educational program of the school.

Rabbi Levinthal spoke of the need for faith and vision. He spoke of the ideals of the Jews as set down in the Bible and declared that every one of us has a part to play in bringing about the new world. Rabbi Levinthal distributed diplomas to the members of the graduating class: Jeffrey S. Aaron, Donald M. Abrams, Esther Ann Antin, Irwin Morton Dubrow, Elizabeth Anne Ellenport, M. Martin Raphael Flug, Carole Linda Kaskel, Daniel Klinghoffer, Leila Iris Levine, Anuitta E. Margolis, Arthur Mayer Nemser, Frankl Parker, Alfred Rubin and Abby Joan Weitman.

Frankl Parker, representing the graduating class, presented a film strip projector as a farewell gift to the school. Janet Rosenfeld, a member of the Second Grade, accepted the gift for the school and thanked the graduates in Hebrew.

The formal exercises were followed by two plays; one in English entitled "A Free New World," and one in Hebrew entitled "Nefesh Yehudi Homiyah" (The Jewish Heart Still Beats), the central thought of which was that the ideals of

the Bible persist. The plays were written and acted by the graduates, under the guidance of Miss Irene Bush and Miss Sophie Wodinsky. The children's music was under the direction of Miss Frieda Prensky, head of the Center Academy Music Department.

Sunday School Graduation

THE Sunday School graduation was held on Sunday morning, June 11th, and was attended by a large gathering of parents and friends as well as the pupils of our school.

The graduation theme was "The Ideal of Liberty" as revealed in Jewish literature, in which many of the graduates took part. There were a number of musical solos rendered by the graduates.

Rabbi Mordecai H. Lewittes presided; Mr. Irving Rubin, teacher of the class, presented the graduates to Rabbi Israel H. Levinthal, who distributed the diplomas and addressed the graduates. Mr. Frank Schaeffer, chairman of the Hebrew School Committee and Mr. K. Karl Klein, President of the Parent-Teachers Association, also addressed the graduates. Cantor Rubin Tucker rendered a fine musical solo.

The graduating class of 1944 consisted of Lucille Cohen, Lila Ehrlich, Leah Green, Dorothy Greenblatt, Evelyn K Abram, Carol Kahn, Anita Kasnetz, Hermine Rothstein, Phoebe Schwartz, Florence Walder.

Sabbath Services

KINDLING of candles at 8:14 P.M.

Friday evening services at 6:00.

Sabbath services, Parsha "Hukat," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the law.

Mincha services at 6:00.

Daily Services

MORNING services at 8:00 o'clock.

Mincha at 7:30.

Acknowledgment of Prayer Book Gift

MR. and Mrs. Maurice Kozinn in honor of the Bar Mitzvah of their sons, Paul, on June 17, 1944 and Harold A., on April 16, 1941.

Young Folks League

THE next meeting of the Young Folks League will be held on Tuesday evening, July 11th at 8:30 o'clock.

HEBREW SCHOOL HOLDS IMPRESSIVE GRADUATION



First Row, from Left to Right: Sheila Hammer, Greta Cohen, Samuel Edelheit, Rabbi Mordecai H. Lewittes, Bernice Green, Lora Shapiro and Goldie Wechsler. Second Row: Bernard Epstein, Martin Bressler, Lawrence Heimowitz, Morton Freilicher, Allen Miller, Edward M. Katlowitz, George Lipkin, David Schaeffer and Herbert Herman. Third Row: Mr. David Schiff, Mrs. Elias Rabinowitz, Miss Betty Ungar, Miss Lillie Rubee, Mrs. Jean Serbin-Beder and Mr. Simcha B. Kling.

A VERY large gathering of parents, friends and relatives assembled in the auditorium of the Brooklyn Jewish Center on Sunday morning, June 18th, to witness the graduation exercises of the Hebrew School which this year graduated nine boys and five girls.

Rabbi Mordecai H. Lewittes, the principal of our school, presided and described the growth and the great progress of our school during the past year.

"The Jewish Heritage" was the main feature of this year's program. The following members of the class took part: Lora Shapiro, Lawrence Heimowitz, Greta Cohen, Herbert Berman, Bernice Green, Allen Miller, Edward M. Katlowitz, Martin Bressler, George Lipkin, Sheila Hammer, Morton Freilicher, Goldie Wechsler.

The rest of the program consisted of the English and Hebrew pledges led by George Lipkin and Bernice Green. The Opening Prayer by David Schaeffer, and the Closing Prayer by Bernard Epstein.

A gold medal, presented annually by Mr. and Mrs. Hyman Rachmil, was awarded to Herbert Berman, who finished at the top of his class in all his studies

as well as being the most exemplary student of the class. This prize was presented by the President of our Center, Judge Emanuel Greenberg.

The second and third prizes were awarded to George Lipkin and Morton Freilicher, respectively. These prizes were awarded by Mr. K. Karl Klein, the President of the Parent-Teachers Association.

Rabbi Louis Hammer, the father of one of the graduates, presented the fourth and fifth prizes in memory of his sainted mother to Bernice Green and Allen Miller.

Mrs. I. Lowenfeld, President of the Sisterhood, presented a Bible to each of the girl graduates and a Book of Jewish Thoughts to each of the boys.

A number of hymns were sung by the School and a solo was rendered by Rev. Rubin Tucker. Greetings to the graduates was delivered by Mr. Frank Schaeffer, Chairman of the Hebrew Education Committee.

Mr. Samuel Edelheit, teacher of the graduating class, presented each member of the graduating class to Dr. Israel H. Levinthal, who made the award of diplomas and addressed the assembly.

HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.

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Gould, Lawrence, Pvt. A.A.C.
Haft, J. David, A C
Melker, Irving David, S 2 cl.
Schattner, Isidore, USMS

⊙

The following is a list of promotions in rank:

Goell, Julian B., 2nd Lt.
Gould, Sidney, 1st Lt.
Holtzmann, Howard, Sgt.
Leavitt, Joseph, Capt.
Mines, Seymour, Sgt.
Radutzky, Max, Major
Riker, Stanley M., Ensign
Rosen, Fred W., Lt. S.G.

Impressive Consecration Service Held on Shevuoth

A CLASS of 22 girls formed our Consecration group this year, which conducted a most impressive service on the first day of Shevuoth before a congregation that filled every seat of our Synagogue.

The main feature of this year's program was a cantata called "The Ballad of the Jew" in which the following girls took part as narrators: Celia Baylis, Lois Miriam Farland, Elinor Fried, Muriel Glovinsky, Sue Lemberg, Donna Mitrani, Sondra Lee Raabin, Saundre Lois Rosenfeld, Alma Rosenwasser and Florence Shir.

The remainder of the program consisted of the

Opening Prayer. . . . Gladys Goldberg
Blessings of the Torah A,

Theodora Joan Krebs
Blessings of the Torah B,

Claire Gumeiner
"I Am a Jew":

Introduction. . . . Betty Kahn
A. . . . Ruth Machlin
B. . . . Hazel Greenberg
C. . . . Thelma Gertrude Stromfeld
D. . . . Joan Shapiro
"Our Gratitude" . . . Hannah Wiedman
"Let There Be No Hate,"

Gladys Bee Douglas
Pledge of Consecration,
Elaine Shirley Rappoport

Greetings in name of Post Consecration

Class Priscilla Atlas
Closing Prayer. Florence Maisel

A number of hymns were sung by the class led by Cantor Rubin Tucker.

Rabbi Israel H. Levinthal delivered an address to the Consecrants and presented them with the Certificates of Consecration and special prizes were given them by the Sisterhood of the Center.

The procession to and from the pulpit was led by Judge Emanuel Greenberg, President of the Center and by Mr. Frank Schaeffer, Chairman of the Hebrew Education Committee.

The Consecration Class was under the supervision of Mrs. Helen Levinthal Lyons and Miss Gladys Levine. The Consecration program was prepared and coached by Mrs. Helen Levinthal Lyons and the Cantata was coached by Miss Sydelle Stone.

Acknowledgment of Library Gifts

Mr. Victor W. Filler

Sholom Goldberg

Mr. Nathan D. Shapiro

Dr. and Mrs. Israel H. Levinthal, in honor of the wedding anniversaries of their children, Mr. and Mrs. Lester Lyons and Cpl. and Mrs. Lazar E. Levinthal

First "Benjamin Hirsh Award" Announced

AT the services in our Synagogue on Saturday morning, June 10th, Rabbi Levinthal announced the first winner of the Benjamin Hirsh award, established by the members of our Junior Congregation in memory of our beloved teacher, the late Mr. Benjamin Hirsh, who served our institution for more than twenty years. The award is in the form of a gold key and is presented to that boy or girl who has rendered the greatest service to the Junior Congregation during the past year. The winner is voted upon by the members of the Junior Congregation, also by the members of the faculty of our Hebrew School who take charge of these services. The votes of Dr. Levinthal and Rabbi Lewittes are also included.

The winner this year, who had the distinction of a unanimous vote, was Robert Goldberg, a graduate of our Hebrew School and a student of our High School department. He is the son of our members, Mr. and Mrs. Max Goldberg. The award was made in the presence of a very large Congregation, including the members of the Junior Congregation. After the award was announced, Robert Goldberg expressed his thanks in a few well chosen remarks.

The presentation made a deep impression on the entire Congregation and we look forward to the continued presentation of this award for many years to come.

Congratulations

WE extend our heartiest congratulations and best wishes to the following:

Rev. and Mrs. Samuel Kantor of Los Angeles, California, on the engagement of their daughter, Roma, to Lt. David Korris, U. S. Army Dental Corps.

Mr. and Mrs. Morton Klinghoffer of 1349 Carroll Street on the celebration of their 15th wedding anniversary on June 19th.

Mr. and Mrs. Samuel Levin of 367 Crown Street on the occasion of their twenty-fifth wedding anniversary on June 22nd.

Mr. and Mrs. Ephraim Rudin of 1327 Lincoln Place, who announce the engagement of their daughter, Shirley, to Mr. Alex E. Sapadin.

(Additional Congratulations continued on next page)

Summer Gym Schedule

THE following schedule will prevail in the Gym and Baths Department during the months of July and August:

Monday

Men 3 P.M. to 10 P.M.
Women 10 A.M. to 3 P.M.
Boys 3 P.M. to 5 P.M.

Tuesday

Women 10 A.M. to 10 P.M.
Girls 3 P.M. to 5 P.M.

Wednesday

Men 3 P.M. to 10 P.M.
Women 10 A.M. to 3 P.M.
Boys 3 P.M. to 5 P.M.

Thursday

Men 5 P.M. to 10 P.M.
Women 10 A.M. to 5 P.M.
Girls 3 P.M. to 5 P.M.

Friday

Men 1 P.M. to 6 P.M.
Boys 1 P.M. to 6 P.M.

Sundays and Legal Holidays

Men 10 A.M. to 2 P.M.
Boys 2 P.M. to 5 P.M.

Additions to the Library

THE following books have been added to our Library and are now in circulation:

The Royal Game—Stefan Zweig
Downfall—Zalman Schneour
Journey in the Dark—Martin Flavin
Presidential Agent—Upton Sinclair
The Jew and Medicine (Essays, 2 Vols.)—Dr. Harry Friedenwald
From Jesus to Paul (Hebrew, 2 Vols.)—Joseph Klausner
Our Jewish Farmer—G. Davidson
Students, Saints and Scholar—L. Ginzburg
Der Fuehrer—Konrad Heiden

NEWS OF THE MONTH

[Continued from page 16]

"Jews who propose to associate themselves with any Jewish settlement scheme in Australia need have no fear of any restrictions whatever in respect of their religion, or Jewish or Hebrew culture and language," P. J. Clarey, president of the Australian Council of Trade Unions, declared in New York prior to leaving the United States.

"The question has been raised as to whether Australia permits cultural and religious development by people of foreign extraction in language other than English," Mr. Clarey continued. "To clear up this matter, I would say that freedom of cultural and religious matters is absolute in my country. No restriction whatever is placed upon any foreigners residing in Australia, whether naturalized or otherwise, in worshipping in their own language, printing newspapers or magazines or books, in their own language. Nor is there any restriction in teaching their own tongue to their own children."

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THE Irgun Zvai Leumi, outlawed Jewish terrorist organization, secretly posted placards in prominent places throughout Jerusalem explaining their attack on the Palestine Broadcasting System's central station at Ramallah.

The placards stated that the terrorists, none of whom have been captured, had no intention of destroying the station, "which is important to the war effort, and in combatting the Nazis," but attempted to seize it in order to broadcast in connection with the fifth anniversary of the issuance of the White Paper.

The other Jewish terrorist group operating here, the "Stern Gang," also posted placards. It assumed responsibility for the killing of two Jewish policemen recently and warned that it would "carry out sentences" against six others if they did not desist in fighting the gang.

☆

THE war will have been waged "largely in vain," if a proper settlement of the Jewish problem is not made, Sir William

Beveridge, author of the famous social security program, told a meeting in London.

☆

LEADERS of the Board of Deputies of British Jews, led by Prof. Selig Brodet-sky, president, have met with Russian Ambassador Feodor Gusev and discussed with him problems concerning post-war Jewish activities in Russia, as well as questions arising out of the Jewish situation in Europe at present.

TWENTY Jewish soldiers amnestied by Polish President Raczkiewicz were released from their detention cells. They had been convicted by a Polish court-martial of leaving their units to join the British Army.

HANNA ROVINA, star of the Habima Theatre, has accepted an invitation to go to Italy to entertain Palestine troops fighting there.

CENTER ACTIVITIES

[Continued from page 20]

Congratulations

Mr. and Mrs. Harry Blickstein of 705 Montgomery Street on the engagement of their daughter, Muriel Ruth, to Mr. Eugene A. Boguslav on June 19th.

Dr. and Mrs. Reuben Finkelstein of 576 Eastern Parkway upon the birth of a daughter to their children, Mr. and Mrs. George Cohen on June 16th.

Mr. and Mrs. Jacob Harmatz of 251 Montgomery Street upon the marriage of their son, Harold, to Miss Mildred Kantor, which was celebrated at the Center on June 25th.

Mr. and Mrs. Morris B. Levine of 687 Montgomery Street on the occasion of the marriage of their daughter, Gladys, to Mr. Murray Rosen at the Center on June 25th.

Mr. and Mrs. Joseph Schorr of 1601 Beverly Road on the birth of a daughter to their children, Mr. and Mrs. David Dawson on June 11th.

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Brooklyn Jewish Center Review

THE JEWS OF FRANCE

[Continued from page 13]

the Vichy station on April 2, 1941. The temper of this statement can be judged from the conclusion:

"... Even without going into detail ... without trying to discover whether the Sephardis are more assimilable than the Ashkinazis, the fact remains that the Jewish problem, which became particularly acute before this war, may be stated in a general manner thus: this ethnic minority, poorly assimilable, and which very often besides is not willing to assimilate, installed itself in the nation, and wanted to get hold of the levers of control and direct the country according to the tendencies and the reflexes which belong to their race and do not correspond to our nature.

"We have come therefore to an act of defense and reaction which tends, while avoiding excess, to see to it that this minority lives among us like the other foreign minorities, without attempting to substitute itself for us in the conduct of our national life. . . ."

At length there appeared, on June 2, two laws which constituted a "complete reworking of the status" of the Jews, "and at the same time completed the arrangements of the law of October 3," extending to "all of France a regulation until now unequal in the two zones."

What was extended by this "reworking and equalization" of the status of the Jews not only in the two zones of continental France but also in Algeria, the Colonies, the protectorates and mandated territories, was practically all the restrictions and harassing measures contained in the *Ordinance of the authorities of occupation of the occupied zone*, dated April 26, 1941. This ordinance was an almost completed application of the Nuremberg Laws.

A *numerous clause* was instituted limiting Jewish lawyers and doctors to 2% of the total number of "Aryan" lawyers and doctors, and to 3% the number of Jewish students in the Universities. Other measures announced were aimed at the acquisition of Jewish capital and real estate.

There were a certain number of exceptions to some of the restrictions—but hardly any with regard to civil, mili-

tary, and teaching positions, or to large enterprises subsidized by the State. Exceptions could be made in the case of descendants, orphans, or widows of soldiers who had died for France, and descendants of "those who had been settled in France for five generations, and whose families had rendered services to the country." But such exceptions could easily be set aside by a perverted definition of an applicant's claims. Since the coming of the new regime, every progressive Jewish writer, painter, sculptor, musician, business man or industrial innovator was accused of corrupting French taste, traditions, and values.

Not only were more than three-quarters of the Jews of France and her Empire excluded from all intellectual, artistic, or scientific activity; not only were they driven from their positions, deprived of their dignities, their positions, their jobs; not only were their industries, their businesses, their investments seized, and sold cheaply, but a great number of them were put into concentration camps and prisons.

Recently, under the eyes of the German censorship, a Paris publisher issued the hitherto unpublished notebooks of Montesquieu. In them was this observation: "At present the Jews are saved, superstition will not return, and they will no longer be exterminated."

"At present"!

It was an apt commentary!

THE JEWISH CITY

[Continued from page 7]

parade down to the seashore. The children of Tel Aviv are the moving spirits of the Hamisha Azar Beshvat. Garlanded with anemones and cyclamen, and armed with garden tools, they sing and march to the newly established "quarter" of the city to plant trees along its streets and in its parks. Both young and old join in dancing the Hora in public squares in celebration of the plenteous harvest in the Emek; or light huge bonfires on Lag Ba omer; or dance on Simhath Torah with the Torah scrolls in the synagogue or in the streets. Pesach is celebrated at home and in public halls with new adaptations of the Hagadah. At Shevuoth the school children bring the first fruits of their own gardens for the redemption of the land of Palestine. All ceremonies are staged in the Ohel Shem, or Beth Ha-am. On the eve of Tisha B'av, all frivolity ceases, lights are dimmed, all businesses are closed down. Endless crowds move to the synagogues, to the Beth Ha-am, to bemoan the destruction of the Jewish state.

But Tel Aviv's own holiday, the one which incorporates the festival gladness of its being, and which reveals its youthfulness and joy of living, is Purim, and the Carnival associated with it. It has even acquired its own specific name, "Adlojada." On these holidays all the Jews of Tel Aviv are together, out on

the avenues of their city. It is no longer the commercial center of the Middle East, the industrial heart of Palestine, the labor city, but a carnival of colored lights and music, masked figures in costumes of the Bible, gaudy with the dress of Bokhara and Persia. Carefree, laughing Tel Avivians mingle with visitors from all corners of Palestine, from Syria, from Egypt, and, in days before the war, with those of the United States. The streets of Tel Aviv are an ever-moving stream. Now they all form in the grand procession, the Purim Parade. The Mayor rides on a horse at the head. Esther, the Queen, and her maidens ride on camels. The floats tell the story of the ancient people.

The motto of Tel Aviv is, "I shall build and you will be rebuilt," and in its coat of arms is a gate and a lighthouse. Tel Aviv has taken the scattered Jews, the strong and the weak, and those which other cities have thrown out. To all she has given full human dignity. Tel Aviv is the gate opening up the vista of what Jewish rebirth means. It reveals what Jewish labor and Jewish spirit can accomplish.

Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

OUR PRESIDENTS AND THE JEWS

[Continued from page 10]

assuming the Presidency, but he later displayed a warm understanding of them. He met intimately many representative Jews and maintained close personal relations with them until his death. He signed the Balfour Declaration in 1923, and in May of that year he delivered a masterly address at the laying of the cornerstone of the Washington Jewish Center, in which he quoted the statement that "Hebraic mortar cemented the foundations of American democracy."

The naming of Judge Cardozo to the Supreme Court by Herbert Hoover was an outstanding instance of his appreciation of the judicial qualities of this brilliant member of the Jewish faith. It was not an easy thing for the President to do, for Cardozo belonged to the opposite party, there was already one Jew in the Court, and two justices were from the State of New York.

An important part in Jewish affairs of Eastern Europe was played by Herbert Hoover immediately after the Armistice, when he was World Food Administrator in the Wilson Administration. His Jewish secretary in Paris, Lewis Strauss, relates that during the Peace Conference there was a great dread of Bolshevism. Gradually, people began to identify Jews with Bolshevism, and the attitude toward them in Paris became almost hostile.

At that time a pogrom occurred in Warsaw during which thirty-seven Jews were shot. Herbert Hoover was inexpressibly shocked at this outrage, and he immediately called together the Polish Committee.

"It was then," wrote Strauss, "that we needed a champion and we needed one badly. If a strong man who was a non-Jew had not taken up the gauge, the results of this propaganda would have had its percussions right here (in the United States)."

Mr. Hoover wrote to Premier Paderewski about the slaughter. Paderewski

minimized the situation, but at Hoover's suggestion he sent a letter to President Wilson asking for the appointment of the American Committee to investigate what had happened. The President and his advisers were occupied with the Peace Conference, and the only official protest came from Mr. Hoover.

Later when he returned to America, Mr. Hoover addressed the Polish National

Committee at its convention in Buffalo. Only Polish Christians were present and in their presence Hoover made a forceful speech in defense of the Jews.

Looking back on our history, it may be asserted, that though widely differing in political affiliation, every President has been sincerely concerned with safeguarding the rights of minorities, and the Jewish citizens of the United States have always enjoyed not only their constitutional rights, but also the genuine sympathetic interest of our Chief Executives.

NEW BOOKS

[Continued from page 12]

language. This reviewer already had the privilege of bringing to the attention of the *Review* readers Dr. Asen's translations of many of the poems of Lord Byron, Thomas Moore, Longfellow, Lord Tennyson and others.

He has now published a collection of the sonnets of Shakespeare, translated into Yiddish, and thus added new lustre to his well-deserved reputation. What one admires first of all in reading these sonnets in Yiddish is the richness of the Yiddish language which Dr. Asen reveals. Yiddish assumes a new splendor and dignity. And the author succeeds in not

only translating the language—the mere words—of Shakespeare, but also the spirit of the sonnets, so that they become an original creation. Dr. Asen has also included in Yiddish a brief biographical note of Shakespeare, and extracts of critical opinion and appreciation of the sonnets by such literary figures as Georg Brandes, Sidney Lee and others.

All readers of Yiddish will be grateful to Dr. Asen for giving them the pleasure of enjoying the poetic genius of Shakespeare in the language which they love and understand.

ס א נ ע ט 74

דאך זיי געטרייסט: ווען ס'וועט דער טויט אהין
אן אויסלייזגעלט פון דאנען מיך פארטרייבן
געפינט מיין לעבן דאך אין ליד א זין,
וואס וועט אן אנדענק אייביק פון דיר בלייבן.

און ווען דו לייענסט עס, דאן מערקט דיין בליק
מיין טייל, די בעסערע, געווינדעט דיר;
דאס ערדישע גייט צו דער ערד צוריק;
מיין גייסט איז דיין — דאס בעסערע אין מיר.

דו האסט אין מיר פארלארן בלויז דאס ערד,
דעם ווארעמ'ס רויב, פון טויטן גוף אליין,
א פייגלינג'ס זיג פון מערדער'ס טויטן-שווערד,
צו-נידעריג פון דיר דערמאנט צו זיין.

די ווערט איז די, וואס ס'איז אין ליד פארוועבט,
און ליד—איז גייסט, וואס אייביק אין דיר לעבט

*This is the Yiddish version
of Shakespeare's 74th Sonnet
as translated by Dr. Asen and
included in the volume re-
viewed by Dr. Levinthal.*

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